

A Proposal for a Master's Programme

in

Theological Studies

by

Department of Theological Studies

Concordia University

(revised April 30, 1993)

Introduction

The Theology Department at Concordia University was originally founded as a specifically Catholic Department in Jesuit-run Loyola College. It gave programmes parallel to those of the University of Montreal for the benefit of English-speaking Catholics. Since the merger with Sir George Williams, and the formation of Concordia University, the Department has gone through many adjustments. Still it has retained five of the Loyola professors, and also the same general orientation. Recently ~~2~~ new full-time professors have been added to the faculty, and one adjunct professor. These changes, along with developments in the self-understanding of the Church and in the needs of the Catholic community, have led to the present proposal.

Concordia also has a Department of Religion on the downtown campus, which offers programmes in comparative religious studies, and also in Jewish studies. These programmes, and their corresponding library holdings, provide a very strong support for several areas of Theology. Whereas most Departments in Loyola merged with the counterpart Department at Sir George Williams, it has proven more practical not to merge the Departments of Religion and Theology because they are diverse in their choice of academic method, in the subject matter for which they take responsibility, and in the students whom they address.

Concordia University proposes an M.A. in Theology, to be offered in the Department of Theological Studies. The programme will concentrate its resources on the area which is designated as "ecclesiology." The area is defined by a subject matter, rather

than by a historical period.

The proposal understands ecclesiology as the study of that community which was formed on the basis of a revelation experienced in the life, death, and resurrection of Jesus Christ, and which in turn has formed the Bible, and has interpreted it authoritatively through the centuries as a normative text in directing its growth and development.

This topic promises to be particularly fruitful for four reasons. The first is that the notion of Church as an interpretative community promises to be fertile because of current developments in hermeneutics in several academic disciplines. It is thought that this approach could lead to significant new clarity in understanding the Church.

Second, it is felt that numbers of students will find that this approach meets their needs, because the nature of a church as community is very much under discussion, and in transition, at this point in history. World-wide, as society globalizes on the one hand and family weakens on the other, people appear to need an ever stronger sense of belonging to a cultural community. For the Quebec society the Catholic Church has played a major role in the past, as provider of unifying symbols in its liturgy, as teacher of mutual responsibility in the family and social responsibility at large, and as teacher of personal authenticity based on faith and religious values. That Church is currently questioning itself (for example regarding the celibacy of priests, the use of authority, the role of women), and is being questioned by society. This questioning will progressively involve more and more lay-people. It is hoped that this experience will attract students to the proposed programme, and that the infusion of academic clarity and method will enhance the outcome. ✓

Third, the Department of Theology at Concordia is well placed to undertake this topic. The résumés of our teaching staff will show that their research and publication already gives them ~~some~~ standing as scholars in questions concerning Church as interpretative community. And the Department is situated on the Loyola Campus, which retains several elements of its religious origins, including a chaplaincy service, and a chapel where liturgies are celebrated regularly. Also the library holdings in theology, which are found in the Vanier Library on the Loyola Campus, although they are modest, still include materials collected by the Jesuits for over fifty years.

Fourth, there is the Lonergan tradition. Theology is a discipline which belongs in the category of "humanities." It utilizes the critical methods of literary interpretation, history, philosophy, and social science, in order to appropriate intellectually the data of religious experience, and the tradition of understanding that data in a religious community. Over the past century historical and statistical methods have been radically analysed and critiqued, and over the past thirty years the practice of literary interpretation has been challenged and renewed through a storm of hermeneutical debate. In Theology, therefore, in all of its realms of inquiry, there is needed a profound and precise awareness of academic methods, of the validity of proofs, and of

the nature of truth.

If any major philosophical figure in this century has dealt effectively with questions of truth in philosophy, history, interpretation, and statistics, surely the late Bernard Lonergan S.J. has done so. As a result, his "generalized empirical method" provides the basis for a very significant portion of the best theological research in the past 20 years and more, and this has been recognized right around the world. Bernard Lonergan was a student, and a professor, at Loyola in earlier years, and his mark is still felt here. All of the [redacted] in the Department are aware of his thought and are accustomed to the method of the authorities in parts of the basis of Lonergan's thought located on the Loyola Lonergan's own books, publications connected founding the College, and with it.

Apart from surveying Catholic hierarchy, and Both have provided a need among English-speaking manner, will be unique

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been held with the Council of Montreal. ill meet a sharply felt ng ecclesiology in this cuum.

Garnet
Reading course 3
Thesis 21 credits
Proposal 6
45 → 30 credits

Option A
2 TAs \$17 k.
Sec

Under now?
Dept of Religion?
12 Garnet
3 Credits
3
18 Credits

Dossier d'Opportunité

1 Identification of the Programme

1.1 Title

Master of Arts in Christian Theological Studies

1.2 Degree and areas of Specialization

Second Cycle Programme concentrated mainly in the Roman Catholic Tradition with emphasis on ecclesiology, with or without thesis.

1.3 Administrative Location

To be offered by the Department of Theological Studies, Concordia University, Loyola Campus, Montreal.

2 Value of the Programme.

2.1 Intellectual objectives (See also Dossier Pédagogique par. 6)

As opposed to the B.A. programme which introduces the student to Theology in a broad and general way, the M. A. programme in Theology enables the student to focus on a specific area, to reflect on method and be initiated to research. Moreover, the programme will further motivate and focus the research of professors in the Department of Theological Studies, and serve to communicate this research to Quebecers more directly.

2.2 Pedagogical objectives (See also the Dossier Pédagogique pars. 6-7)

The programme will achieve ~~the~~ intellectual objectives ~~in~~ two different pedagogical approaches. In one approach (Option A), the student will be given a full experience in directed personal research, and thereby prepared for 3rd cycle work. ~~In the second approach (Option B), the student will be given~~ an advanced introduction to a small number of Theological topics as these are currently known and developed through inquiry and research as well as a concrete experience in the evaluation theological interpretation through a practicum.

2.3 Socio-cultural Aims

The cultural aims to be served by the programme include the following: the preparation for Quebec of skilled academic professionals and researchers in the field of theology, the academic development of candidates in the Christian Training Programme of the Archdiocese of Montreal, and the self-development of individuals for whom the

Christian tradition is culturally important.

Among cultural elements which have given direction to Quebec's growth, the Christian tradition, principally as communicated through the Catholic Church, has played a very important historical role. At present, the influence of the Church has decreased dramatically, while the power of the media has replaced it and continues to grow. It is surely not desirable to allow the Christian root of Quebec culture to be neglected in the academic community. It is the responsibility of the academic community to recover our traditions, to analyse and understand them, and to hand them on in renewed form, enabling the next generation to appropriate their traditions anew. Quebec youth in particular, whose sense of "alienation" has been the subject of some recent study (see Jacques Grand'Maison, *Le drame spirituel des adolescents* [Montreal: Fides, 1992]), have a right to have their roots explained to them with all the clarity which contemporary methodology can provide. This is the aim of the proposed M.A.

The changes in the Catholic Church of the past decades and the attendant climate of crisis and challenge are effecting a movement from clerical to lay initiative, influence and responsibility. This is so especially in the province of Québec where the encounter with modernity was particularly self-aware, focussed, rapid, and intense. This is well documented in, for example, the report of the *Commission d'étude sur les laïcs et l'Eglise* entitled *L'Eglise au Québec: un héritage, un projet*, the so-called rapport Dumont [Montréal: Fides, 1971, 4 vols] and in the more recent *Situation et avenir du catholicisme québécois* [Montréal: Leméac, 1982, 2 vols.], and also *Risquer l'avenir, bilan d'enquête et prospective* [Montreal: Fides, 1992].

More specifically, there has been a growing interest in the theology of the Church, particularly from the increasing numbers of educated laity. The rise of new cultural questions such as the role of faith in valid knowledge, as also the rise of new social concerns such as the imbalance between industrial and other countries, the place of women in society and in the Church, the relation between medical professionals and death, the relation between religiously based morality and secular law, etc., have given an even greater urgency to the study of ecclesiology which is indeed the field of theological study where these questions have the greatest impact.

Herein lies the role and the value of the programme. The laity need a more extensive theological formation both for research and for theological instruction than is presently available in the Department's undergraduate programmes in Theological Studies or the inter-

departmental Diploma programme in "Theological, Religious and Ethical Studies" (TRES). Graduates of all of these programmes have through the years persistently implored the Department to introduce a Master's programme to meet the needs in their teaching, their ministry, and in their personal training.

3 Place of the Programme in the University System

3.1 Current Status of the Discipline at Concordia

3.1.1 Current Strengths and Research Activities

The combined academic strength of the Department Faculty supports the creation of an M.A. programme in Theological Studies with emphasis on ecclesiology. The interests and the research activities of the faculty also support this, as the following description makes clear. (See also CVs)

Dr. Pamela Bright joined the Department in July, 1992. Her doctoral thesis recovered the interpretation theory of Tyconius, a Donatist African theologian who was acknowledged for centuries as a master in this field, but whose teaching had in fact been lost under the too facile and superficial facade given it by Augustine. She will spend the next ten years or more working on 3 commissioned projects, all of which turn on clarifying the interpretative nature of patristic thought.

Dr. Charles Kannengiesser, Dr. Bright's husband, is retired from Notre Dame University, but has become adjunct professor in the Department of Theology. He has also been named her research assistant in important research grants. He is a world-class scholar whose life-work in patristics has lead him to write important texts concerning interpretation, concerning the Church as a community, and as an interpretative community. His presence in the Department brings with it, not only international prestige, but also very substantial competence.

Dr. Christophe Potworowski joined the Department in June 1988. He brings expertise in patristic studies, and in Lonergan studies. The focus of his doctoral thesis and part of his current research, the notion of incarnation in Marie-Dominique Chenu, sees theology as "interpretation of the signs of the time", a theme directly related to the view of ecclesiology taken in our project. In 1992, he received a three-year SSHRC grant to pursue

research on dechristianization, incarnation, and modernity in the French Church. The rest of his current research is precisely in the area of partristics and hermeneutics.

The Theology Department, small as it is, has two biblical scholars. Dr. Garnet has recently returned to research on the Dead Sea Scrolls in which much is to be learned about religious communities at the time of Jesus. Many of these texts have been made available to scholars outside Jerusalem only very recently after decades of waiting. Through Dr. Garnet the whole Department will be given competent access to this material.

Dr. McEvenue is an authority on Lonerganian hermeneutics, and his publications over the past ten years have focussed on an academically valid recovery of truth and power in biblical texts. He has also published articles dealing with interpretation of scripture in relation to psychological counseling and as homily, i.e. the interpretative church in action. His role as Old Testament editor of a proposed world-wide Catholic bible commentary has consisted principally of working out the hermeneutical basis for this work.

Dr. Moroziuk is almost unique in North America as an expert on the Ukrainian Church community. He is also very familiar with Orthodox ecclesiology.

Dr. Hofbeck has devoted his work to moral theology, in which the role of the faith community within secular society is always a central theme. His most recent article (Fides, 1992) is precisely a discussion of the obligations of the Church in the face of social injustice.

Drs. Bright, Hofbeck, Kannengiesser, McEvenue, Potworowski, have all had experience in the examination of theses in either the second or third cycle, and the supervision of theses in the second cycle.

The members of the department have succeeded in attracting grants for individual and departmental research projects. The existence of an M.A. programme will enhance the research profile of the department and increase its capacity for funded research.

Through a cooperative effort with the Faculté de Théologie at the Université de Montréal, the Department of Theological Studies at

Concordia has been offering what it characterizes as an Interim M.A. Programme. The programme is now being phased out. It was based on an entente negotiated by the two universities in 1989, whereby students register in the Faculté de Théologie at the Université de Montréal, observe all the academic regulations of that institution and are granted their degrees by it, while the academic training is carried out in the Department of Theological Studies at Concordia, e.g. selection and recommendation for admission of candidates, provision of graduate seminars-courses, thesis supervision and examination etc. The Department expects to graduate 4 students by the end of the 1992-93 year, and 3 in the following year.

3.1.2 Links with Complementary Programmes

The M.A. offerings can be complemented, according to the need of individual students, with cross-listings of second cycle courses in the departments of Religion, Philosophy, English, History, and Social Sciences. Ancient and modern languages are also available in the departments of Classics and Modern Languages.

3.2 Current Standing of the Department in the Field in Quebec and the Rest of Canada

Put succinctly, the proposed programme would be unique in Quebec and quite probably in Canada. It would be the only M.A. in Theological Studies in the Catholic tradition in any Quebec anglophone university and the only one with a focus on the topic of ecclesiology.

There are a number of francophone programmes in the province. The Faculty of Theology at the Université de Montréal offers an M.A. degree in its theological section. However their programme does not include an option without thesis, nor does it have a special emphasis on ecclesiology.

The Université du Québec à Trois-Rivières offers both a M.A. in Theology, with thesis and intended as preparation for the third cycle, and a M.Th., without thesis and intended as a professional "formation". There is no thematic emphasis on issues related to ecclesiology or any other particular theme.

The Université de Sherbrooke offers an M.A. Theology with two options, "R" with thesis and "C" without thesis. The objectives are similar to our proposed M.A. but, again, there is no special emphasis on ecclesiological issues.

The Université Laval also has two options within its M.A. in Theology,

"A" without thesis, and "B" with thesis. The programme is impressive, with several areas of concentration, but no special emphasis on ecclesiological issues although such an emphasis could surely be accommodated.

Outside of Quebec there are a number of recognized theological programmes in Canadian Universities (notably, St. Paul University, Ottawa; University of St. Michael's College, Toronto; St. Augustine's Seminary, Toronto; Regis College, Toronto) that offer a Master of Arts in Theological Studies. But many students wish to do their studies in the province of Quebec. Also, the anglophone students wish to participate, through an institution like Concordia, in the North American theological debates outside the province and incorporate them with the dialogues in the francophone milieu of Quebec. Moreover, the proposed M.A. programme differs from all other Canadian programmes in that it proposes to focus on a specific field of theology -- ecclesiology and related fields rather than just a generic course of study in theology.

3.3 Collaboration with other Departments and Universities

The Department already collaborates with the Department of Religion and Department of Philosophy on the joint TRES diploma programme. The majority of its graduates have been teachers of religion, needing to update their understanding of their subject. While the programme served them well at the time, many of these students now feel the need of pursuing further the theological part of their education by undertaking a Masters.

Beyond this, there is at present no formal collaboration between the Department of Religion at Concordia University and the Department of Theological Studies on the M.A. level. Despite some participation on the part of our faculty members with the Department of Religion's M.A. in Philosophy of Religion in the past, the two departments have evolved in different and separate directions. There are no cross-appointments among the faculty members and the respective student populations, despite some overlapping, are also quite distinct. Neither the academic, the pedagogical, nor the cultural aims of the two departments are the same. While the M.A. in Theological Studies has a focus on ecclesiology, the Department of Religion emphasizes the study of world religions and ethics, and offers M.A. degrees in History and Philosophy of Religion and in Judaic Studies.

As pointed out above (see 3.1.1), since January 1, 1989 the Department has collaborated with the Faculty of Theology at the Université de Montréal in what it terms the Interim M.A. Programme. This was

motivated by the desire to provide without delay for the demand from many of the Department's students for a second cycle programme. While the association with the Université de Montréal has been extremely valuable in terms of teaching and supervisory experience on the level of the second cycle, it is not fully appropriate, and for this reason we have brought this arrangement to an end.

The proposed M.A. is quite different. First, the majority of the Department's students are anglophone and it is natural that the home university be anglophone. While our students were kindly accepted through the structures of the Université de Montréal, still the demand for French language competence legislated by that university was far beyond what our students can master. Secondly, many (or even most) of our students have been, and will be, part-time, they really need to have a non-thesis option. (The experience of other Departments has led them, in many cases, to dissuade, or even bar, part-time students from a thesis option.) For this reason, the proposed programme, unlike the present programme at the University of Montreal, would included a non-thesis option (option B). Finally, a programme firmly organized around the topic of ecclesiology is preferable to the wider focus of the programme at the University of Montreal, because it corresponds to our view of what we can most effectively do, and of what we think is most urgently needed. *See 1*

4 Enrollment Forecasts for the Programme

4.1 Survey of Former Students

As part of the marketing research for the M.A. programme, a survey of former and current students was conducted. It should be noted at the outset that the respondents did not merely fill out the questionnaire: a significant number of them added personal expressions of need and interest. The interest level in the proposal among former students is impressively high and includes a significant number of students of relatively mature years who would consider returning to the department for this programme. Two results are especially interesting: a) the relatively high proportion of those who see careers and career enhancement as a result of the programme b) the number of those who would enroll mainly for reasons of personal interest and development. (See Appendix 1) *see draft*

4.2 Survey of Current Students

The same level of enthusiasm was found in this survey, the main difference being that current students enrolled in one of our programmes would want to enter immediately after their undergraduate degree in

notably larger numbers.

In addition, students not in any of our programmes but taking individual courses showed a surprising interest and level of support for the proposed M.A. (See Appendix 1)

4.3 Survey of the Quebec Business Community

Over half of the respondents supported the programme, agreeing that they would consider hiring its graduates. It is expected, however, that the majority of the students would be part-time, seeking further qualifications or career enhancement, and not looking for a new job. (See Appendix 1)

4.4 Enrollment Forecasts for the Programme

The most effective indicator of future enrollment is the present enrollment in the M.A. programme under the agreement with the Université de Montreal. Four students have been enrolled in each year since the programme began in 1989-90; the first year of an approved programme. Only students with sufficiently high standing and the ability to write a thesis have thus far been accepted (Option A). However, when Option

B (M.A. without thesis) is offered in 1993-94, we expect an increase in enrollment. The following table summarizes our anticipated enrollment.

Enrollment Projection

Year	# of students admitted		Attrition		Graduates		Students in Program	
Option *	A	B	A	B	A	B	A	B
1989-1990	4	-	-	-	-	-	4	-
1990-1991	4	-	1	-	-	-	7	-
1991-1992	1	-	2	-	-	-	6	-
1992-1993	2	-	1	-	4	-	3	-
1993-1994	2	6	-	1	2	-	3	5
1994-1995	2	6	1	-	1	4	3	7
1996-1997	2	6	1	1	1	5	3	7
Total	17	18	6	2	8	9		

* Option A - M.A. with thesis
Option B - M.A. without thesis

5 Timetable for the Implementation of the Programme

The programme is intended for immediate implementation. (i.e. September 1994).

Dossier Pédagogique

6 Objectives of the Programme

The objective of the programme is to develop a second cycle level of knowledge and research skills within a defined area of Theological Studies. This objective can best be described in terms of three aspects: (1) the technical mastery of a specific research question, (2) the ability to draw independent scholarly conclusions, and (3) the presentation of research and conclusion. Technical mastery may include critical reading of primary sources [FR: "textes primaires"], a precise grasp of appropriate methods, and an appropriate knowledge of the relevant secondary literature. Ability to draw scholarly conclusions includes the ability to marshal evidence clearly, to formulate the problems raised by it, and to determine what conclusions can be drawn and with what degree of certainty. Presentation of research and conclusions refers to the creative and intelligible redaction of a thesis or research paper.

The programme will offer two options: option A (with thesis) and option B (without thesis). In both its options, the M.A. programme intends to build on the skills and knowledge acquired in the first cycle while at the same time retaining its own distinctiveness through emphasis on primary and secondary research.

Option A will be recommended to students who will wish [voudront] to pursue further graduate work in the 3rd cycle. This option will offer students a concrete initiation in the practise of theological research, and a deepening of their knowledge in a precise area. Option B will be recommended to students wishing to obtain a degree for professional purposes, or to acquire a contemporary understanding of the church which will enable them to think and act creatively within it, or simply to renew their theological foundations. This option will enable them to engage in theological inquiry over a range of specific issues and at an advanced level. The concrete experience of research will be at the level of the course or seminar work, where students present papers or work together on problems.

7 Detailed Description and Requirements of the Programme

7.1 Admission Requirements

An honours degree in theological or religious studies (with a B standing or a grade point average of 3), or its equivalent. Qualified applicants requiring prerequisite courses may be required to take up to 12 undergraduate credits in addition to and as a part of the regular graduate programme.

7.2 Residence Requirements

Residence: The minimum residence requirement is one year (3 terms) of full-time graduate study, or the equivalent in part-time study.

7.3 Programme Procedures

Application forms may be obtained from the Department of Theological Studies, Concordia University, 7141 Sherbrooke St. West, Montreal, Quebec H4B 1R6. The deadline for completed applications for all programmes is February 15 for those intending to take courses in the summer or the fall, and Oct 15 for those intending to start in January.

7.4 Degree Requirements

Option A: M.A. with Thesis (45 credits)

Candidates are required to take the following:

(a) THEO 603: Method in Theology (3 credits)

The objective of this course, to be taken at the beginning of the programme, is to give the students both a theoretical and a practical introduction to original research: the experience of seriously choosing a topic and a specific question, and in coming to grips with the reality of identifying the steps to be taken, the information to be collected, and so forth; of identifying and understanding critically the academic methods which they are using. The course will be the occasion for the student to choose a director for their theses, practicum, or research papers, and to begin working with a specific research director.

This course will serve as the chief instrument for incorporating new students into the programme.

(b) 2 seminars in theology (6 credits from THEO 620-659)

To provide the student with options, within the Theology Department and outside it, for studying fields of knowledge related to the Thesis topic, and to see methods at work in these diverse areas. Credits may be taken from other departments with permission from the Graduate Programme Director.

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(c) 2 seminar^s in area of ecclesiology (6 credits from THEO 660-679)

The objective of these seminars will be to introduce students to

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the notion of church as interpretative community, and to experience diverse ways of exploiting this notion. The seminars will also serve to bring students together, and to exchange ideas drawn from their research in diverse other theology courses.

(d) THEO 685: reading course (3 credits)

The objective of this course is to support the students in reading the major classics in the topic area of their thesis question. This will provide added breadth and depth.

(e) THEO 695: Thesis Proposal (6 credits)

The objective is to enable the student to situate the thesis question within relevant recent scholarship, to define accurately the steps to be taken in answering the thesis question, to assemble a working bibliography for each of these, and to establish a schedule for undertaking an answer for each.

(f) THEO 697: Thesis (21 credits)

The objective of this exercise is to bring to term all the preparatory work. This is an exercise in evaluation of evidence, in taking personal and reasoned position on precise points within a Theological topic, in the organization of argument and conclusions, and in the establishing of a synthesis of the results, and in communicating all of this in readable prose.

Option B: Professional M.A. without Thesis (45 credits)

(a) THEO 603: Method in Theology (3 credits)

(b) 2 seminars in theology (6 credits from THEO 620-659)

Credits may be taken from other departments with permission from the Graduate Programme Director.

(c) 2 seminars in area of ecclesiology

(6 credits from THEO 660-679)

(d) 3 other 3-credit seminars-courses in theology and ecclesiology

(9 credits from THEO 620-679 with at least 3 credits from THEO 660-679)

(e) THEO 692: Practicum in Theology (9 credits)

The aim of the practicum is to give the student the opportunity to engage in critical theological reflection by frequenting a milieu where theological interpretation occurs on a regular basis (e.g. a local parish, a confessional school, a religious formation programme like the Christian Training Programme, religious programming in the media, etc.) in order to assess the theological models presupposed in the activity studied. The practicum will include a 3 credit reading course related to the field of study.

(f) THEO 691: Research Paper (12 credits)

The objective of this exercise is to enable the student to

synthesize a body of new knowledge with a view to coherent communication.

7.4.1 Comprehensive Examinations

The programme has no comprehensive examinations.

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7.4.2 Thesis Proposal

Students taking Option A must submit an extended thesis proposal on a topic chosen in consultation with the thesis supervisor and approved by an advisory committee. It shall consist of a description of the state of research on the topic in question, a statement of the question underlying the thesis project, a formulation of the hypothesis to be tested, and a relevant bibliography.

is this correct presentation?

7.4.3 Thesis (Option A)

The thesis shall consist in the presentation of the research results. Each thesis shall be examined by a committee consisting of the student's supervisor and by at least two other scholars. The remaining regulations concerning the thesis are in accordance with Concordia's Division of Graduate Studies.

7.4.4 Research Paper (Option B)

The guided research project involves the preparation of a substantial research paper no longer than fifty pages. It may be prepared in conjunction with any seminar course but will not be part of the basic course requirements.

7.4.5 Reading Course

The reading course will serve to deepen relevant aspects of the research project in the chosen field of theological studies that normally are not covered by regularly offered courses.

7.5 Academic Regulations

7.5.1 Credit Requirements

Students may enter one of the two options, A or B.

All courses are one-term, 3-credit courses unless otherwise indicated. A list designating which specific courses are to be offered in any given year, with description of content, will be compiled and distributed prior to registration.

In addition to selecting courses from the above categories, candidates for the M.A. in Theological Studies may, after prior consultation and with the permission of the Graduate Programme

Director, select from relevant courses offered by the M.A. programme in the History and Philosophy of Religion and Judaic Studies or other Departments.

7.5.2 Language Requirements

A reading ability in English and French is required. Thesis proposals which depend on special linguistic skills will be accepted only from students competent in the appropriate languages.

7.6 Proposed Seminars-Courses

7.6.1 List of Seminars-Courses

Theology 620-659 Topics in Theology
Theology 660-679 Topics in Ecclesiology

General Titles

Theology 620-659 Topics in Theology
THEO 620: Biblical Theology
THEO 630: Historical Theology
THEO 640: Systematic Theology
THEO 650: Moral Theology

Theology 660-679 Topics in Ecclesiology
THEO 660: The Church and the Scriptures
THEO 665: The Church and Christian Tradition
THEO 670: Ecclesiology of Vatican II

Theology 680-699
THEO 685: Reading Course
THEO 691: Research Paper
THEO 692: Practicum in Theology
THEO 695: Thesis Project
THEO 697: Thesis

There will be 12 to 15 credits (4 to 5 courses) offered every year by the M.A. Programme in Theological Studies. The compulsory THEO 603 (Method in Theology) will be offered each year. The other courses will be cycled.

7.6.2 Descriptions of Compulsory and Some Elective Courses

THEO 603 (Method in Theology) is compulsory for all students. In the discipline of theology, questions are asked and answered within a church tradition, but using academic methods and

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criteria for truth. This course discusses truth in terms of cognitional theory and as related to the ecclesial community.

The general aim of this course is to prepare students for formal research in theology. First, students will be invited to identify questions in theology which have spontaneously arisen in their minds, and which are valuable because of their reality and their importance. Second, students are invited to analyse these questions so as to describe the kinds of answer which might be given to them, the kinds of data which will be needed to derive such answers, and the ways in which the data will need to be studied. Third, students will reread materials already read in connection with undergraduate work, in order to help reflection on different kinds of questions, and different approaches toward answering. Fourth, Bernard Lonergan's *Method in Theology* will be systematically studied as a textbook, in order to set up a higher level of reflection on these same topics. Each week students will hand in a 3-page paper in connection with this study.

Elective Courses are to be taken with the advice of the graduate programme director. As an example of courses in ecclesiology, the following courses were given since 1990-1991:

Ecclesiologies of the Pre-conciliar Era. This course investigates 14th-century developments in the theology of the Church, in particular church structures, from the first specifically ecclesiological treatises at the beginning of the century to the seminal ecclesiological thinking of William of Ockham, all of which prepared the ground for ecclesiological discussions during the Great Western Schism (1378-1417 AD). Class discussions will focus on the texts (in translation) of John of Paris' *On Royal and Papal Power*, Marsilius of Padua's *Defender of the Peace*, and Ockham's *A Short Discourse on the Power of the Pope*. Additional research in the secondary literature will form the basis of research papers.

The Bible and the Early Church. This seminar explores the central role of scripture in the theology and spirituality of Christian communities from the 2nd to the 5th centuries. Of special importance will be the exegetical traditions of the Alexandrian and North African churches and their contribution to christology and ecclesiology.

Church and Culture. The course investigates the philosophical and the theological issues underlying the relationship of Church and culture. In a historical perspective, the course will examine

stages of this relationship in twentieth century Roman Catholicism: from *nouvelle chrétienté*, through a state of mission, to the tasks of evangelization and inculturation. In a theological perspective, the course will articulate criteria related to christological and ecclesiological principles. The focus will be on key documents such as Vatican II's *Gaudium et spes* and *Ad Gentes*, Paul VI's *Evangelii Nuntiandi*, as well as the Medellín and Puebla declarations. The course will analyze the underlying notions of culture and the nature of the Church's task in the world according to these documents and in light of current theological opinion.

7.6.3 Sample of Seminars-courses offered in recent past

- **History of Ecclesiology:** Investigation of key documents in the developing theology of the Church in their historical context as well as in the forward movement of the self-understanding of the Church.
- **History of Christian Ethics:** Examination of the paradigmatic changes in moral theology as presented by Hans Küng, David Tracy and others as an attempt to identify major paradigm changes that occurred throughout the history of Christian ethics.
- **Soteriology of the Historical Jesus:** Analysis of the relationship between Jesus' salvation teaching and contemporary expectations for the restoration of Israel.
- **Christological Themes in NT and Early Christian Writers:** Examination of the literary, philosophical and theological background of concepts and images that are the vehicles of transition from christological experience to christological thought and doctrine.
- **Community in Hebrew Scriptures:** Examination of biblical texts from Deuteronomy to Kings in order to grasp their precise teaching about the place of God in society and the political responsibilities of believing people.
- **The Work of the Holy Spirit in NT:** The Spirit in connection with Christ, with the Church his body, with the individual believer and the Word of God.

8 Human Resources

8.1 Accreditation

- Academic background (see CVs)
- Research conducted

Over the years the members of the Department have received individual research grants or participated in joint research projects within the university and outside the university (See CVs).

1. Associate Professor P. Garnet is a New Testament scholar, with background in Protestantism, and a research interest in the Dead Sea Scrolls. *not chg.*
2. Associate Professor J. Hofbeck specialises in historical Christian Ethics and contemporary ethical concerns.
3. Associate Professor S. McEvenue is an Old Testament (Hebrew Bible) scholar, specializing in the Pentateuch, and in interpretation theory as applied to the Bible. also pursuing concerns in theological methodology and Scripture as a basis for Christian community.
4. Associate Professor R. Moroziuk specialises in the history of the Ukrainian Church, in Historical and Systematic Theology of orthodox Christianity, Patristic Studies, and Eastern orthodox ecclesiology.
5. Assistant Professor C. Potworowski, specialises in Roman Catholic theology, with emphasis on ecclesiology and sacraments.
6. Associate Professor Pamela Bright is a patristics scholar with special competence in uses made of the Bible during the patristic period.
7. Adjunct Professor Charles Kannengiesser is a universally recognized leader in questions of Bible interpretation in Western culture.

8.2 Faculty and Workload

The workload will not be changed in any significant way because the Department is already engaged in teaching courses at the second cycle through the Université de Montréal extension programme (see above, section 3.3). The introduction of our own programme will mean a redistribution in the student population, not an increase in workload for the faculty. The Department was able to enter into agreement with the Université de Montréal in the first place because it no longer offered

graduate courses in Concordia's Religion Department. The proposed M.A. in Theological Studies will thus not involve any additional faculty members.

Granted the small number of students, no additional course remissions are expected.

1. Associate Professor P. Garnet will be responsible primarily for courses THEO 620 (Biblical Theology) and 660 (The Church in the Scriptures).
2. Associate Professor J. Hofbeck will be responsible primarily for THEO 650 (Moral Theology) as well as 660-679 (Topics in Ecclesiology).
3. Associate Professor S. McEvenue will be responsible primarily for THEO 603 (Method in Theology), 620 (Biblical Theology), and 660 (The Church in the Scriptures).
4. Associate Professor R. Moroziuk will be responsible primarily for THEO 630 (Historical Theology), 640 (Systematic Theology) as well as 660-679 (Topics in Ecclesiology).
5. Assistant Professor C. Potworowski will be primarily responsible for THEO 603 (Method in Theology), 640 (Systematic Theology) as well as 660-679 (Topics in Ecclesiology).
6. Associate Professor Pamela Bright will be responsible primarily for THEO 630 (Historical Theology), 640 (Systematic Theology) as well as 660-679 (Topics in Ecclesiology).
7. Adjunct Professor Charles Kannengiesser will be responsible primarily for THEO 630 (Historical Theology), as well as 660-679 (Topics in Ecclesiology).

WORKLOAD NOW

WORKLOAD THEN

	Under-graduate	Graduate	Adminis- tration		Under-graduate	Graduate	Adminis- tration
Bright	9	3			9	3	
Garnet	12				12		
Hofbeck	9	3			9	3	
Kannengiesser	3					3	
McEvenue	6	3	3		6	3	3
Moroziuk	12				12		
Potworowski	9	3			9		3
Spicer	12				12		
TOTAL CREDITS	72	12	3		69	12	6

This does not take into account the part-time faculty. We expect some shift in the undergraduate offering as a result of an upcoming programme review. The above undergraduate and graduate offerings represent the academic year 1992-93. Normally, the faculty is involved in graduate courses on a rotating basis.

8.3 Research Directions

The research directions of this programme are determined by the objectives, aims and goals of the Department, namely the study of the Roman Catholic theological tradition with an emphasis on ecclesiology, and the needs of the community at large. These directions and objectives will also focus the programme offerings, the students' direction and course of study, the faculty's research efforts, future hirings, as well as future acquisitions of library resources. These research directions are currently covered by the existing faculty.

In addition, three current projects serve to focus the research activities of faculty and students: the "Bible Through Ages" project with Drs. Bright and Kannengiesser; the biblical commentary project with Dr. McEvenue; and the "French Church and Modernity" project with Dr. Potworowski. All three involve the use of assistants and will be active for several years.

8.4 New Faculty Required

There is no new faculty required. The Department has already benefited

from the arrival of Dr. Potworowski in 1988 and Drs. Bright and Kannengiesser in 1992. All three are heavily involved in the graduate programme.

8.5 Technical Staff
Not required

8.6 Requirements for Additional Secretarial Staff
There is no need for additional staff but we would need a secretary with a grade appropriate to graduate work.

8.7 Teaching Assistants
Two (2) teaching assistants will be required for each academic year. These will be chosen from the students in the MA programme on the basis of need and merit. Their duties will include marking and leading discussions in some of the undergraduate courses with large enrollment. #

9 Physical Resources

9.1 Library Facilities and Holdings
Although the library holdings are adequate, the library network of the Montreal universities offer an excellent setting for graduate research.

9.2 Computing Facilities
It is anticipated that the Department will be wired for network access in the near future. No additional facilities will be required other than the equipment mentioned in section 9.5.

9.3 Teaching load
The course load in the department will not be different from the present, due to our involvement with the Université de Montréal in the Interim M.A. Programme.

9.4 Research Space
A multifunction room is needed where students could gather for discussions, seminars, as well as to work on the computer (see section 9.5) for their papers or their theses.

9.5 Equipment
A computer for student use is required along with a word processing package and a printer (approximate cost, \$4,500).

9.6 Administrative Office Space
Adequate

10. Funding for Graduate Students

10.1 Sources

FCAR (Fonds pour la formation des chercheurs et l'aide à la recherche);
Concordia University Graduate Fellowships; Other award granting
agencies (see 4.1 Graduate Calendar-Concordia University)

The Department is also exploring a number of para-public and private
sources interested in contributing to the development of second cycle
studies in Theology.

10.2 Amounts

Needed - \$7,000 per year for teaching assistants.

low?